The Orthodox Herald

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FIFTY YEARS AGO
NOVEMBER 1955

The angels which appear on the front page of this issue were two months old. They were drawn by an airman who was stationed at Sampson Air Force Base, NY. The angels can still be seen on the present issue.

The paper differs in content. In 1955, we had much more history and less about Holy Days. For example, in 1955, we had an article on St. Sergius, the Builder of Russia. "Through St. Sergius, the Russian Church became the largest body of Orthodox Christians in the world. He lived a long time ago (in the 1300s) but his fighting for freedom for unhampered worship and for our Savior makes him near as well as precious to us." We wrote about Bishop Nicholas (1891-1898) and his successor Archbishop Tikhon (1898-1907). They had rather short tenures as heads of the church in America, but they were men of foresight and accomplished much.

Bishop Nicholas founded the missionary school in Minneapolis and foresaw the need of printing materials in the English language. He sponsored two books by NB Popov who translated into English the Horologian and the General Menian and inspired Mrs. Hapgood to translate the most needed services into English. He even lent her many books from his own library to facilitate her work. Together with Archimandrite Raphael, he organized the Syrian-Arabian Orthodox Church in America. He sent several young men from the Minneapolis school to Russia for theological education. Among them were Peter Kohanik, Peter Dzubay, Alexander Veniaminoff and

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THANKSGIVING PRAYER

We bless Thee, O most high God
and Lord of mercy,
Who art ever doing numberless great
and inscrutable things
with us, glorious and wonderful;
Who grantest to us sleep for rest from
our infirmities, and repose from the
burdens of our much toiling flesh.
We thank Thee that Thou hast not
destroyed us with our sins,
but hast loved us as ever,
and though we are sunk in despair,
Thou hast raised us up to
glorify Thy power.
Therefore we implore Thy
incomparable goodness,
enlighten the eyes of
our understanding
and raise up our mind from the
heavy sleep of indolence;
open our mouth and fill it
with Thy praise,
that we may be ably undistracted
to sing and confess Thee,
Who art God glorified in all and by all,
the eternal Father, with
Thy only-begotten Son,
and Thy all-holy and good
and life-giving Spirit,
now and ever, and to the ages of ages.
Amen.

St. Basil the Great, 4th Century

LIGHTER MOMENT

The Sunday School teacher was preparing the children for receiving the sacrament of Holy Confession. She had been teaching them right from wrong. In the course of a lesson she asked: "What do you have to do to go to heaven?" One of the young boys piped up: "Die!"



The Entrance of the Most-Holy Theotokos Into the Temple

In this icon of the Entrance of the Mother of God into the Temple, we note four figures. From left to right we see the following: St. Joachim, St. Mary's Father; St. Anne, her mother; the Virgin Mary depicted as an adult but in smaller form; then we see the High Priest Zachariah, who welcomed her into the Temple.

MANY NAMES

It is known by many names: The entrance of the Theotokos into the Temple, The presentation of the Mother of God, The entry into the Temple. Whatever name you prefer means little if you do not acknowledge the day it is commemorated November 21/December 4 in some special way.

We learn from tradition and from the book of the Protoevangelion of James that when she turned two years of age, her father, St. Joachim, discussed this with her mother, St. Anne. He reminded her that they had promised God that if He would give them a child, they would give it to Him as a thanks offering. St. Anne remembered the promise but felt that St. Mary was still too young, that she would miss them too much. She

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CHRONOLOGY

NOVEMBER 2005

THE IOCC or International Orthodox Christian Charities was established to serve the needy outside of our borders but it was the first to arrive with relief following Hurricane Katrina. The Red Cross and FEMA arrived a week or more later. Orthodox parishes are being asked to funnel aid through this organization.

TWO BOOKS TO PREPARE YOU FOR THE NATIVITY of Christ. Prepare O Bethlehem by Fr. William C. Mills for $13.99 plus postage. Info @ orthodoxresearchinstitute.org and The Royal Hours. Christmas Theophany and Pascha for $15 from Holy Myrrhbearers Monastery, 144 Bert Washburn Rd., Otego, NY 13825. This can also be used at home or for reader services in a church.

RUSSIA! is an exhibition at the Guggenheim Museum, Fifth Avenue at 85th Street in New York City. It will run until January 11 and contains over 300 works. Icons and landscapes have received special mention. For info: 212/423-3500.

SACRED ARTS AND CITY LIFE: THE GLORY OF MEDIEVAL NOVGOROD features about 290 objects including 35 extraordinary icons from Novgorod. The exhibit at The Walters Art Museum in Baltimore, MD runs from Nov. 19 through Feb. 12. This will be the only venue in the U.S. of this exhibit, which also contains many precious ecclesiastical objects from Novgorod's churches not previously seen outside of Russia. For info 410/547-9000.

A CHRISTMAS CAROL BOOK with music in four-part harmony is available from John Sutko, 8020 South Major Ave., Burbank, IL 60459-2025 for $17. Carols are in English, Russian, Ukrainian, Carpatho-Russian, Czech and Slovak. For info: 708/424-3592.

GIFTS OF HEALTH kits are being assembled by Orthodox Churches in cooperation with Church World Service and are being distributed by the IOCC response center in Baton Rouge to Katrina and Rita victims. Information from www.iocc.org/healthkits. or call toll-free 1-877-803-4622. Funds are also being collected.

THERE IS MUSIC FOR THE YOUNG that the older generation will approve. Over 50 CDs available of folk, rock, classical, jazz, kids and country music. Info at saintromanosrecords.com or call 914/643-rock for non-liturgical music by Orthodox Christian recording artists.

PLAYS FOR YOUR CHRISTMAS PROGRAMS can be obtained from Antiochian Archdiocese Publication Dept., 358 Mountain Rd., Englewood, NJ 07631 or call 201/871-1355.

PUTIN WAS IN NEW YORK recently attending a UN meeting. He met with Bishop Mercury of the Patriarchal Churches in the U.S. and with Metropolitan Laurus of the Russian Church Outside Russia. He confirmed his willingness to "assist the process (of merger) in every way" and thanked Metropolitan Laurus for all the Synodal Church has done for the Russian people who found themselves abroad in a hard time and especially for the moral support rendered to them.

GREGORIOU MONASTERY ON MOUNT ATHOS provides help for substance abusers and gamblers. Many find consolation and spiritual strength to overcome their illness. A regular program is provided. Cell phones are surrendered and dialogue with the outside world is curtailed. It is interesting that after rehab, many decide to become monks and live on Athos. Over 30 men are in the program at this time.

THE MINUTES OF THE 14th AAC held in Toronto are available only on the internet. They can be downloaded on www.oca.org of .pdf format.

CHRISTIANS MAKE UP LESS THAN 2% of the Palestinian population in the West Bank, Gaza, and East Jerusalem. They are being subjected to a campaign of "religious racism." There are many attacks being made against their Christian community.

ST. NICHOLAS GREEK ORTHODOX CHURCH near the twin towers in New York was destroyed on 9/11. The parish is determined to rebuild as soon as possible; however, design and construction plans are still in limbo – tied irrevocably to the future of Ground Zero.

ON NOV. 30, 1994 a Conference of Orthodox Bishops was held for three days in Ligonier, PA, where the common problems of the Orthodox Church on the North American were discussed, especially the need for a unified Orthodox Church in America.

THE TASK OF BUILDING A SOLID INDEPENDENT COUNTRY is evading Ukraine. Problems exist in both the political and religious realm. On the religious front, "the actions of the Uniates and Constantinople are only links in this tragic chain."

FOLLOWING THE IMPRISONMENT of Archbishop Jovan (John) of Ohrid the Hierarchs of SCOBA issued a statement on August 11 calling for Macedonian authorities to release him. Referring to his sentence as an "offense to all democratic societies" and a shock that "a recognized, canonical Orthodox Christian hierarch, can be sentenced to a year-and-a-half prison term for fulfilling his religious responsibilities is simply beyond our comprehension."

A NEW CHURCH dedicated to the Dormition of the Mother of God has been consecrated at the St. Paisius women's monastery in Safford, Arizona.

USED GREETING CARDS are recycled. Please send them to Mother Katrina, 321 Monastery Lane, Ellwood City, PA 16117.

Nicholas (Continued from front page)

FIFTY YEARS AGO

Mitropolsky.

We are more familiar with Archbishop Tikhon. He continued work on the vision of Bishop Nicholas. He encouraged the clergy to learn English, founded a seminary in Tenafly, NJ to take the place of the missionary school in Minneapolis, and founded the first Orthodox monastery in America at St. Canaan, PA. During his tenure, many parishes were organized in the U.S. and Canada. The headquarters of the church was moved from San Francisco to New York City. St. Nicholas Cathedral was built at 15 East 97th St., following a Russian architectural design. It was consecrated in 1902.

The November 1955 issue also had a note about Bishop Sheen. He served the Divine Liturgy of St. John Chrysostom robed in Orthodox bishop vestments. It was noted that articles in secular papers stated that it was the first time that this Liturgy was chanted in English. This was disputed by Basil M. Bensin in our paper as he wrote that this was done in New York in 1870 – eighty-five years prior to 1955 (and 135 years ago in 2005).

Of note is, that the consecration of Bishop Amvrossy was to appear in the Christmas issue of Life magazine. This was an extremely popular pictorial magazine.

There was much more in the issue. It's surprising how much information can be gleaned from such a little paper.

(Continued from front page)

MANY NAMES

thought that it would be better to wait until she was a little older.

The next year they decided that it was time to fulfill their promise to God. St. Joachim said: "Invite the daughters of the Hebrews that are undefiled, and let them each take a lamp, and let them stand with the lamps burning, that the child may not turn back, and let her heart be captivated with the temple of the Lord." They did this and with a festive procession they walked to the temple where they were met by the High Priest Zachariah and Anna, a saintly old woman. They took the child to live in the Temple. She stayed here until she was in her teens, being prepared for the great role she would play – becoming the Virgin Mother of Our Saviour Jesus Christ.

There are so many lessons to be learned from this event. Promises must be kept. How many times have we told God: "If only You will ----. I promise I will -----." And then when the emergency passes, so does all memory of our promise.

TWO HOLIDAYS

November brings to us two American holidays, Veterans Day and Thanksgiving Day. On 11 November our nation celebrates Veterans Day. Initially the day was celebrated as Armistice Day beginning in 1918 at the ending of World War II, the War to end all Wars. Later, in 1954, the emphasis changed and the celebration and remembrance became known as Veterans Day. And on the fourth Thursday of the month, we celebrate Thanksgiving Day.

Throughout the years our nation's men and women in the United States Armed Forces have served in various wars, conflicts, and humanitarian efforts. Assigned within the Armed Forces are chaplains who perform and provide for the religious accommodation of the servicemembers.

There are 30 Orthodox Priests who serve in the Active and Reserve Components of our military and 22 who have retired from the military after completing 20 plus years of service for our church in ministry in the military. The Orthodox Chaplain performs the Sacraments and Worship of the Orthodox Church for our Orthodox Service members and their families, provides for those of other faiths and those who have no religious affiliation.

From the Day of the Revolutionary War, the Civil War and other Wars, especially in the last century and now our nation's sons and daughters serve and give the ultimate sacrifice. Yet, others return from the battle, and others serve in years of peace time. Many of these would be in need of physical, psychological and spiritual care and upon return to their communities receive care from military or veterans' medical centers and chapels.

The Orthodox Church in her worship prays in Litanies prayers for those who serve in our armed forces. Let us especially remember the Orthodox priests who serve in the military and their families and the VA chaplains who provide ministry to the servicemembers and their families. And, as we focus soon our attention to the national celebration of Thanksgiving, may we take the time to thank our Lord for the many Blessings He bestows on our nation and on each of us.

I'm sure that each of us has a special thought or feeling as we celebrate the various holidays. As we are in the 21st century it is most appropriate that we rededicate our lives to the work of peace, justice, goodwill, fulfill the Commandments and have love of God and of all our neighbors and thanksgiving to God for all the Blessings He bestows upon us.

Archpriest Theodore J. Boback, Jr.
Chaplain (LTC), USA retired

ASCETIC

When used as a noun, ascetic meant one who leads a life of systematic self-discipline, both internal and external. This is done not to achieve an end in itself but as a means to an upright life and a selfless love of God. We especially hear this word used as applied to the earliest monks who were generally known as the "Desert Fathers" and to those before them who followed a way of life stricter and more austere than most other Christians.

During the Divine Liturgy we hear special prayers said for the "Cathechumens." Shortly after we hear the gospel lesson, we are asked to pray for them. Who or what are cathechumens? This is the name given to adults who are undergoing instruction and testing in the Christian faith preparatory to their baptism.

THE DIVINE LITURGY

This month we shall review the first litany in the Divine Liturgy or the Great Litany in another way. We shall break it down and show where the petitions can be found in Holy Scriptures. It shows how familiar the Holy Fathers of the Church and St. John Chrysostom were with the Bible.

THE GREAT LITANY

"I urge, them first of all, that requests, prayers, intercessions and thanksgiving be made for everyone." (1 Timothy 2:1)

In peace, *(Ephesians 2:14)*
let us pray *(Hebrews 13:18)* to the Lord.

Response: Lord, have mercy. *(Psalm 51:1; Psalm 123:3; Matthew 17:15; Matthew 20:31)*

For peace from on high, *(Genesis 49:25; 1 Corinthians 1:3; Philippians 4:7)*
for the salvation of our souls... *(1 Peter 1:7-9)*

For the peace of the whole world *(Romans 12:18)*
for the welfare of God's holy churches, *(Acts 16:5; Revelation 1:4)*
and for the union of all...*(John 17:21)*

For this holy house, and for all who enter it with faith, reverence, and the fear of God *(Mark 11:17)*

For our God-loving bishop, for the venerable presbytery, the deacons who serve in Christ, for all the clergy *(Hebrews 13:7)* and the people–*(Numbers 21:7)*

For our civil authorities, and for all in the service of our country...*(1 Timothy 2:1-2)*

For this city and every city and countryside, and for all the faithful living within them...*(Psalm 122:6-7)*

For seasonable weather, *(Zechariah 10:1)*
for an abundance of the fruits of the earth, *(James 5:17-18)*
and for peaceful times...*(John 14:27)*

For those who travel by land, sea, air and space, *(Psalm 121:8)*
for the sick, the suffering, *(James 5:14-15)*
for captives *(Hebrews 13:3)*
and for their safety *(Jeremiah 32:37)*
and salvation...*(Psalm 37:39)*

For our deliverance *(Psalm 37:40)*
from all affliction, wrath, danger and need...*(Psalm 34:4)*

Help us *(Psalm 121:2)*
save us, *(Psalm 54:1)*
have mercy on us, *(Matthew 20:30)*
and preserve us, O God, *(Psalm 86:2)*
by Your grace. *(Romans 3:24)*

Remembering our most-holy, most-pure, most-blessed *(Luke 1:48)*
and glorious Lady *(Psalm 45:9-11)*
the Birth-giver of God and ever-Virgin Mary *(Ezekiel 44:1-4)*
with all the saints *(Revelation 5:11-13; Hebrews 12:1)*
let us commend ourselves, each other and all our lives to Christ our God. *(Acts 20:32)*

PRAYER

You have given us grace for these common and united prayers *(Acts 2:46-47)*
and promised to grant the petitions of two or three gathered together in Your Name. *(Matthew 18:19-20)*
Fulfill now the petitions of Your servants *(Psalm 143:1)*
for their good *(Jeremiah 15:11)*
granting us the knowledge of Your truth in this world *(1 Timothy 2:4)*
and everlasting life in the age to come. *(John 3:16; Titus 3:4-7)*
For You are a good and loving God *(Titus 3:4)*
and to You we ascribe glory: *(Psalms 29:1)*
Father, Son and Holy Spirit, *(Matthew 28:19)*
now and ever, and forever. *(Revelation 5:13)*
Amen. *(Deuteronomy 27:16)*

Taken from
"The Scriptural Divine Liturgy"
Raymond J. Mastroberte

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Matushka Nina in memory of the newly departed: Joseph Komyati, Samuel Rameas, John Holovach, Ruby Poncher, and Nancy Futchko.

BIBLE QUIZ

1. What two items that touched St. Paul were then used to heal people?
2. Where does the Bible suggest that too much study is hard on the body?
3. Where can we find the words: "He who wins souls is wise?"
4. In which book does it tell us "For the love of money is the root of all evil?"
5. What kind of wood was used to make the poles on which the Ark of the covenant was carried?
6. What was Didymus's other name?
7. Does the Bible say that husbands should submit to their wives? Where?

ANSWERS:
1. Handkerchiefs and aprons (Acts 19:11-12)
2. Ecclesiastes 12:12
3. Proverbs 11:30
4. 1 Timothy 6:10
5. Acacia (Exodus 25:10-16
6. Thomas (John 20:24)
7. Yes (Ephesians 5:21)

* * * * * *

Lilies are one of the most loved Easter flowers. The lily emerges each year from a bulb that is unseen in the winter, hidden in the darkness of a fertile grave. Yet with the coming of spring a stem emerges, then leaves, and finally a beautiful flower. Lilies thus symbolize Christ's emergence from the tomb.

MEMORIES

The Hammer

In August, 1997, the sale of Cetie Annie's house was pending. She had been in the Taylor Nursing Home 10 months now, failing, and not getting better, having reached the age of 89. We had the big chore of breaking up her house, dispersing all the furniture, clothes, housewares, etc. Well lo and behold, down in the cellar I came across the *hammer* I used as a little girl to crack the coal to heat our home during the winter. What a joy to find such a childhood treasure. How could such a tool give so much pleasure? Well I believe it took me back to my childhood when I would go with Dzedo to the culm dumps, a place where one scrounged for some coal mixed in with mine rock. It was a distance from our house on Fifth Street but, nevertheless, we would take our burlap bags and wheelbarrow and hike to the huge culm dumps to bring back the coal.

Upon arriving home we would sit on the ground in the backyard and with a hammer, crack the coal on a large stone, into pieces sized for burning. There we'd sit, Dzedo and I, goggles over our eyes, so splinters of coal wouldn't strike our eyes, hat on our heads to screen out the blazing sun, long sleeve shirt, gloves and a jewel of a small hammer, perhaps made by Dzedo, cracking coal together. I remember Dzedo chewing tobacco and spitting on the stone from time to time, passing the hours away. It was a great accomplishment to have a heaping pile of coal to take into the coal bin in the cellar, filling it up with our hard work, realizing it would keep us warm all winter and didn't cost us a penny, only our hard work.

How could coming across a crude hammer make such a good memory? I believe it is because it connected me with my Dzedo and the life we spent with each other, living next door in the same double house. Many wonderful memories can take me back to childhood but this is only one that made me very emotional when discovering my *hammer* in the corner of Cetie Annie's cellar, having brought it when moving from the Patch, where we lived on Fifth Street. Have you ever noticed how certain items can evoke memories so real that they have an almost three-dimensional effect on your thoughts? For me, that item is an old crude *hammer,* a hammer that I used to crack coal with my grandfather (Dzedo) in my early childhood. It now sits in a miner's pail on a shelf in my cellar as a special reminder of a day in the past. What a dear and pleasant memory of a grandfather and his granddaughter.

BARBARA POWELL

Please submit your stories and anecdotes to MEMORIES: Margaret Pysarchyk, 2125 Garfield St., Lorain, OH 44055 or E-mail: mypysarchyk @hotmail.com

WINTER'S GRACE

Baba was baby-sitting her grandson when he told her: "Thinking is when your mouth stays shut and your head keeps talking to itself."

How we wish that our head would stop talking to itself when we awaken from sleep in the middle of the night! But we should look at this positively. The way our head talks to itself tells us a lot about how we are doing morally and spiritually. To guard our mind and to keep out the influences that will hinder our relationship with God is to use our mind in the way He desires it.

We are given clear guidelines both in the Bible and in the Church, spelling out the kinds of things we should think about. For example, in Psalm 1:2: "his delight is in the law of the Lord; and in his law doth he meditate day and night." and Psalm 119:97: "O how love I thy law! It is my meditation all the day." We see that we are told to meditate on God's word day and night.

But we have a life to live, and we wonder how we are expected to spend all of our waking moments meditating on spiritual things. Yet even when we are thinking about the mundane aspects of life, we need guidance. St. Paul tells us that we should think about things that are true, noble, just, pure, lovely, of good report, virtuous, and praiseworthy (Philippines 4:8). In our daily activities, those words should govern what is on our mind.

When our head "talks to itself," it needs to say, "Keep the impure and ungodly and worrisome thoughts out of here!" When we're thinking that way, we'll know what to do, how to behave, where to go, and what to say. And when we awaken in the wee hours of the morning, we will think positively and put our trust in the Lord. We'll meditate on the Jesus prayer: "Lord, Jesus Christ, Son of God, have mercy on me a sinner." And go peacefully back to sleep.

WHAT A GIFT

Out of all the beautiful gifts that I have received as a new Orthodox Christian, I think that I am most thankful for the mercy of confession. I am thankful for those moments of light that confession shines into my life and tears of thanksgiving that often follow. I am not sure that I welcome confession, but I am truly thankful for it.

There are many, many parts of me that are not under control yet. Believe me, I know that. I need to confess that, over and over and over, year after year after year. There are parts of me that, unlike my thinning hair, are going to last for eternity. I don't want them to stay the way they are. Please, dear God, have mercy on me. Please don't let me spend eternity with myself, the way I am right now.

The good news is that if you do something long enough, it changes you. The bad news is that if you do something long enough, it changes you. And we are free to make our choices, over and over and over.

Lord Jesus Christ, Son of God, have mercy on me, a sinner.

SOBORNOST
ELECTION OF BISHOPS

The Rise of Constantinople

Canon 6 of the Council of Nicea provided for the *presbeia* (privileges) belonging to Rome, Alexandria and Antioch.

The same notion of *presbeia* reappears in canon 3 of the Second Ecumenical Council: the *presbeia* are now given to the bishop of the imperial capital. And they are exceptional: Constantinople receives not only *presbeia times,* (privileges of honor), but *presbeia times meta ton tes Romes episkopon;* in other words, it is second after Rome, because it is the New Rome, and ranks above Alexandria. Father Meyendorff explains:

> The motivation here is clearly political. There is actually no other reason for Constantinople to have these *presbeia* except that it is the New Rome. Much later, in the Middle Ages, when the polemics with the Latins would start, the church of Constantinople used the tradition of St. Andrew's preaching in Byzantium in order to prove that it is also an "apostolic" church. But neither Emperor Theodosius nor the Council of 381 seem concerned with "apostolicity." They know only the obvious facts of Rome as the old capital of the Empire; and of a "New Rome" in Constantinople. Apostolic foundation, on the other hand, is a common thing in the East: Antioch, Corinth, Thessalonica, and many other churches were founded by apostles, but never claimed primacy based on this fact. Alexandria also claimed to have been founded by St. Mark, but this was certainly not the decisive reason which explains its dominance in the East: St. Mark is not even one of the twelve apostles. It is clear, therefore, that if "apostolicity" was not a decisive factor in determining the regional primacies of such ancient sees as Alexandria and Antioch, it did not play any real role in the case of Constantinople either. Political and social realism alone explains the granting of *presbeia times* to the bishop of the "New Rome" in 381.

Fr. Michael Pahulich, Ph.D.
Dean - St. Tikhon's Seminary
So. Canaan, PA

LITTLE THINGS

Recently in Editor's Notes, I wrote about the prosphora not being treated with reverence. One person wrote that he was taught to treat all bread with care and even now he kisses pieces of bread that might have fallen from the table. Another wrote that when she makes bread, she always makes the sign of the cross over it before she puts it in the oven. Another sent me this write-up taken from Solovki, which was written by Roy R. Robson about the special blessed bread – prosphora.

> "Once, three merchants came to Solovki to take part in the church services. Afterwards, priests offered them blessed bread following the Liturgy. Zozima invited them to stay for dinner. When they did not come to the refectory, Mark (the one who was in charge of provisions) told Zozima that the merchants had left early, not wanting to take time for a meal. Suddenly, the monks heard a monastery dog barking and growling near the shore. Mark left the table to investigate.
>
> He found the dog trying to hold back the merchants with his teeth, while the merchants pelted it with rocks, and he said that a strange ring of fire burned on the ground near where the dog growled. Inside the circle of flames lay blessed bread from the liturgy, cast off by the merchants but guarded by the holy flames. The flames could not be extinguished until the monk had retrieved the blessed bread from the ground.
>
> The merchants, though Christians, simply did not understand the sanctity of the prosphore... Solovki's prosphora were to become famous for their miraculous powers, and were saved and cherished for generations."

Undique (from everywhere)

From the Scriptures we see that angels are ranked in order. The writer of Hebrew states "an innumerable company of angels" (Hebrews 12:22). This suggests that angels exist in orderly arrangements, with specialized responsibilities. As an illustration Michael the archangel (Jude 1:9) was the highest in the order of angels. Gabriel appears to be the messenger angel of God, usually delivering a message for God. Cherubim are portrayed as serving God, usually attached to His throne, while Seraphim were angels assigned to the altar and were concerned about the holiness of God. "We, who mystically represent the Cherubim and who sing the thrice holy hymn to the Life-giving Trinity, lay aside all earthly cares." (From the Divine Liturgy)

Do you read the bulletin during the sermon, balance your checkbook, or otherwise not pay attention? Your priest has spent a great deal of time preparing for the Divine Liturgy, and his sermon is written with your spiritual nourishment in mind. Pay him the respect he deserves, and at least listen to what he has to say.

Many parishes are making ramps and installing elevators to make their churches easier to enter. But those coming to services in wheelchairs find there is no place for them. Because of this, some parishes are removing several back pews where people with wheelchairs can have their own spot and those who use walkers have a place to park them.

"The wind of change is blowing harshly through the Church. Along with others I feel confused, saddened, even angry and I wonder how hard it must be for some of the older people to accept the changes. The practices of the Church seems to be in dissolution and I mourn at the confusion and the loss." (from a letter)

The Nativity Fast begins on November 15/28.

Sometimes we see people going up to the iconastas and venerating the ikons. It is not appropriate. These icons are venerated by the clergy, and only when they serve.

Editor's Notes

A strong desire to please God is the highest incentive for doing His will and shows a true understanding of godly fear. We may have other worthy motives, such as inner satisfaction of doing what's right or the anticipation of heavenly rewards. But we bring the greatest glory to God when we obey and serve Him because we long to do what brings Him delight.

What then does God expect of us? How should we honor God with our lives? The Scriptures, as the Word of God, provide the best and most accurate understanding of God's expectations of His people. They are the basis on which Church teaching is founded. The most basic of God's laws are the Ten Commandments. They are given as basic instructions for human life. In the Gospels, Jesus condenses the law even further by saying the law and the prophets can be summed up in "loving God and loving your neighbor as yourself."

The prophet Micah 6:8 has a beautiful line that speaks of God's expectations of us: "He has shown you, O man, what is good; and what the Lord requires of you – to do justice, to love mercy, and to walk humbly with your God."

What we must remember is that we must always strive to live up to His expectations always asking for His mercy for our shortcomings. This is why we Orthodox are taught to always plead "Lord, have mercy."

We are fortunate to have enough priests for any parish that can provide a living wage for his full-time services and ministrations. In the past few years there are many deacons being ordained to help them. But a great shortage exists of chanters and choir directors. Those men of parishes who volunteered their services and "knew their stuff" are slowly going leaving a great void. Their voices and knowledge helped to continue the tradition to beautify prayerful Orthodox services. It was once hoped that when the need to learn Church Slavonic was gone and people were retiring at an earlier age and most of them would be literate that the position would be easily filled. It has not been proven to be so. The FROC would have considered this as a project at one time as they did for religious education but their efforts are elsewhere. My brothers started to learn when they were in high school. I remember people from Jerymn, PA telling me about Fr. Zeleniak dropping the bat and running to church for vespers when he heard the church bell ring for he was learning. We must start recruiting the teens so that they can bring glory to God while serving Him with their voices and prayers.

God be with you,

Matushka Nina Stroyen

GOOD NEWS OR BAD?

A teacher tells her young students, "Class, I'm going down the hall to the school office for a few minutes. I don't expect to be away long. I'm sure there won't be any trouble. I'm trusting you to work on your assignments while I'm gone."

Fifteen minutes pass, then 20, then 40. Suddenly the teacher returns. Daniel has just thrown an eraser at Mary, who is doing her math. Steven is standing on the teacher's desk making faces. The students carrying out the teacher's instructions are delighted at the teacher's return, but Daniel and Steven wish she hadn't come back at all!

Jesus is coming back! We affirm in the Creed that: "He shall come again with glory to judge the living and the dead." It also stands as both a warning and a promise throughout the New Testament as we can read in Luke 12:37: "Blessed are those servants whom the Lord, when he comes, will find watching." It is good news or bad news, depending on who hears it. Are you ready for His return?

Jesus is coming back! Our Church teaches us that we do not know the exact hour. It may be sooner or later. It will be sudden. Is that good news or bad? It's up to you.

"Watch therefore, for you do not know what hour your Lord is coming." (Matthew 24:42)



People who live near New York City usually have a deli nearby which serves their favorite reuben sandwich. After she moved to the wilds of Pennsylvania, Mary, who has a houseful of boys and their friends hanging out at her house, devised this easy Reuben Bake.

REUBEN BAKE

6 slices rye bread
1/4 cup thousand island dressing
1/2 lb. corned beef
8 oz. sauerkraut, drained
2 eggs
1/2 cup milk
1 1/2 cups Swiss cheese, shredded

Grease a 9x9 pan with oleo. Cut the crust off the bread. Place the bread slices in the pan, covering the bottom completely. Spread the thousand island dressing evenly over the bread. Add the corned beef. Spoon the drained sauerkraut on top of the corned beef. Beat the eggs and milk together. Pour the mixture over the sauerkraut. Sprinkle with the cheese and bake in 350° oven until the cheese bubbles and starts to turn slightly brown. Remove from oven. Let set for five minutes. Cut into squares. Good with a slice of pickle.

Note: Taste the sauerkraut and if it's too sour, wash it, drain well. You can used corned beef from a can or slices from the deli section of your grocery store.

Mary said you can use more or less of the corned beef, dressing, sauerkraut or cheese. The "stuff."

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GOOD ADVICE

This month there are readings from several letters St. Paul wrote to the Philippians. In them he tells us how to lead a less stressful life. See Phil. 4:10-23. And to think that the wrote this while he was in prison! He tells them earlier "And the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." "I have learned, in whatsoever state I am therewith to be content…"

He was a prisoner in bonds, tied so he could not escape, and expected at anytime to be called up before the bloodiest and cruelest tyrant living on earth at that time. Yet he feared nothing; for his faith in God strengthened his heart. He wanted all who read his letter to know the same Lord – the Lord they prayed to. Although He might not give them everything they asked for every time – He would supply them with whatever was needful.

* * * * * *

"The world marches forward on the feet of little children." Those were the words of Robert Raikes, creator of the first Sunday school class, which was designed to teach working class children to read. Upon reading those words in 1785, England's Queen Charlotte formally endorsed the idea, summoning Raikes, a newspaper editor of modest means, to the Royal Palace and lending her name to a fund-raising letter. Raikes' genius was to teach children to read by using the Bible as the class textbook, thus introducing a generation of children to the wisdom of Scripture.

Home Bible Reading Schedule

NOVEMBER 2005

1. Phil 2:17-23	17. Col. 4:2-9
2. Phil 2:24-30	18. Col. 4:10-18
3. Phil 3:1-8	19. 2 Cor 5:1-10
4. Phil 3:8-19	**20. Gal 6:11-18**
5. 2 Cor 1:8-11	21. 1 Thess 1:1-5
6. Gal 1:11-19	22. 1 Thess 1:6-10
7. Phil 4:10-23	23. 1 Thess 2:1-8
8. Col 1:1-11	24. 1 Thess 2:9-14
9. Col. 1:18-23	25. 1 Thess 2:14-19
10. Col. 1:24-29	26. 2 Cor 8:1-5
11. Col. 2:1-7	**27. Eph 2:4-10**
12. 2 Cor 3:12-18	28. 1 Thess 2:20-3:8
13. Gal 2:16-20	29. 1 Thess 3:9-13
14. Col. 2:13-20	30. 1 Thess 4:1-12
15. Col. 2:20-3:3	
16. Col. 3:17-4:1	

BIBLE STUDY

Several years ago, we lived in the southern part of Pennsylvania where many Pennsylvania Dutch live. They have a strange, colorful way of expressing things. We were invited to a home for some refreshments. When we got there we found it was more like a dinner. It was like Russians inviting you for chai and finding a table groaning under the weight of the food!

Our hostess, like in Russian homes, did not sit at the table but was busy going between kitchen and dining room making sure everyone was eating enough and that the platters were kept full of food. One time when she was returning to the kitchen to replenish a plate, she turned and said: "There's more in the kitchen when this gets all!"

This Pennsylvania Dutch expression was just another way of saying: "When what you have is all gone, there's more where that came from!"

Since the food was delicious, that was good to know. But how much more wonderful this is in the spiritual realm as we read in Philippians 4:19: "My God shall supply all your need according to His Riches in glory by Christ Jesus." No matter how great our need or how heavenly we might have drawn upon heaven's resources: "There's more when this gets all!" God's love has no limit. God's power has no boundary. "I believe in one God, the Father ALMIGHTY!" His provisions are inexhaustible.

As St. Paul reminded the Ephesians, God "is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us."

Remember: "There's more when this gets all!" Our needs will never exhaust God's supply.

LIGHTER MOMENT

A woman parishioner demanded that the priest make a home visit. So, as promised, the priest showed up and sat by the woman's bed listening to her tales of woe. Finally, he was asked to read some passages from her Bible for her.

In a much-too-sweet voice she called to her little daughter playing in the next room: "Darling, please bring Mother that dear old book that she reads every night."

The little girl soon returned bringing in a copy of a popular TV-movie magazine.